

Or
Ælohim-triune, dis-
played by his workes Physicall
and Meta-physicall, in a
Poeme of diuerse forme.

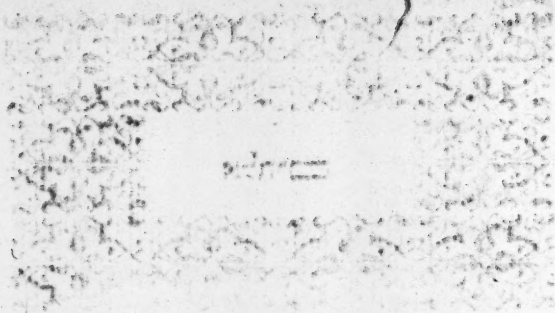
*Adapted to the Hebrue text.
the frame of Diuinitie.
and Caldeike exposition.*

Together,
With necessarie marginall notes for relieuing
of the young student.

THE FIRST PART.

By **HENRY CLAPHAM.**

Imprinted at London for *Iohn Harris*, dwelling
in Paternoster-rowe, at the signe of the
Anchor. 1601.



lib, oniro-midolEA

played by his work as Physical

[Faint handwritten notes at the bottom of the page]

Posterior: dorsal, lateral



... ..

of the following:

THE FIRST PART

BA H 2067 C 1 A 11 A 11.

Printed at London for John Hawkes, dwelling
in Peter-neller-row, at the sign of the
Anchor. 1601.

To the right Woorshipfull Sir
Thomas Mounsun Knight,

all true happinesse in this world,

and in that to come.



Regorious (synamed Theologus) so Iuencus Presbyter, they drew the Euangels historie in Hexameter verse: the first after a more subtile methode, the second (to vse Ieroms words) Pene ad verbum, wel- nie word for word. Saluianus Presbyter called (of Gennadius) Episcoporum magister, he drew in verse the first of Genesis. And how many excellent Bishops and Priests haue versified diuinitie, it should be more painfull then profitable to rehearse. Many in our dayes esteeme of Poesie as poyson, and deeme it a notable indignitie to sacred volume, that any part thereof should be conuayed into Poeme. As these know not, or regarde not what hath been the practises of many famous Churchmen in all ages: so neither haue their Owlsh eyes beheld our Bibles ey-lids of the morning.

Dauid (the sweete singer of Israel) his pen plodded in that path, and twene almost in nothing else. For elegancie therein let sundry Psalmes giue in their witnesse. but specially that 119. diuided into 22. parts, according to the number of Hebrew letters. Euery part consisting of 8. verses: for which of Greekes it is called Ogdoas and of vs (from the Latines) Octonarie. The first part beginneth with Aleph or A, and so doth euery verse of that part. The second beginneth with Beth or B, and so dooth euery of his verses. The like methode throughout, finishing the last with the letter Thau or Th, which is their last letter: and the same wherewith Ezekiels maorners (chap. 9.) were marked by the good Angell vnto preservation. In all this not more dainty in forme, then profound in mysterie. Salomon

THE EPISTLE DEDICATORIE.

(the Pearle of wit) 1005. Poëmes, the depth of whose Poësie is vntered in his Song of Songs. Ieremiahs Lamentations exceede all Elegies: nor for initiating his verses with the Hebrew Aleph-beth (of the Greekes termed Alpha-bet) is he behinde Dauid. As for his chopping of some latter letter in the first place, and former later, &c. he would thereby draw the reader to a Tragique passion: considering he writes of Zions confusion. For Deborah, Moses and others I say nothing. Tremellius and Francisci Iunius hath writ something thereon, before the booke of Iob, Psalmes, Prouerbes, Ecclesiasticus, Canticles, entitling them Libri Poetici: and there unto the Prince Cassimire they render their reasons.

Right Worshipfull, I haue framed this short Apologie, not for perswading your worship touching such Poëms lawfulnessse, but for instruction to some ignorant Zeloists: who euer are prest to maledict the things they vnderstand not. True it is, that Poësie was neuer more prophaned, nor can the same be vnscandall of Prose-writing. But abuse must not extirpate the vse of any one science or speculation, which the Eternall sometimes hath sanctified to his Church and people.

The Right worshipfull Knight (your father deceased) hath sundry times vouchsafed to delight in my Iunior verses, it may be then of more elegant forme (for these 12. or 14. years I exiled that studie) nor haue I lesse hope that your Worship will vouchsafe the acceptance of this little Poëme. The argument will defend it selfe (for God by Moses hath pend it) but my slender handling of so worthy a subiect, it needeth much a meeke, and deuoute reader. If this please, I meane to pursue the rest: if otherwise, then this my first dayes worke will be more then enough. And so, in all dutifullnesse I continue.

Your worships to commaund,

H. CLAPHAM.

To the Christian Reader.



THE Iewes, or rather the *Rabbines* of the Iewes, ouer and besides the written law of God incommended to all Israel, they bragge of a

* Chemit
ex Petro C
latino.

*second lore or kinde of learning which *Moses* receiued in mount *Sinai*, which they terme *Cabal* and the professors thereof *Cabalistes*: in our tongue valuing nothing else but *Tradition & Traditionaries*. This (they say) was deliuered by mouth onely to *Moses*, he by mouth to others, & so on till it came to *Hillel* or *Simon Iustus*, *Gamaliel*, and so forward till the time of their *Talmuds* confection. Sometimes they fetch this Cabalique learning from before *Moses*, making *Jacob* to prophesie vppon his sonnes by that (as by vertue of this Cabalique spell, they will that *Moses* wrought his *wonders in *Egipt*) yea, they will haue it of all knowledges to be most gray-haired.

* Apolog
Archang

The Romanists tell vs a tale of *written* and *vnwritten* verity. The written is that which lieth in the Bible open to all: the vnwritten is a doctrine conuayed by mouth from Christ and his Apostles: and with this vnwritten verity they haue stuffed their *Legenda Aurea*, deserving a golden-whetstone in the iudgment of the *sober fryer *Royardus*. But because these golden winter tales haue goldified their loitering *Locusts*, they stand for the defence of this vnwritten verity, as the *Cabalists* for their secret learning. Yea, this is it, that causeth the fryer *Archangelus* so to storme at the sober Bishop *D. Peter Garizian*, for impugning *Mirandulaes* cabalique positions.

* Roy. in
preface o
his homil
Saints day

To the Christian Reader.

For he seeth well, that the *Cabliques* and vnwritten verity, they are like to Hippocrates twins, if the one dye, the other cannot liue after. Yet this is a wonder in my minde, and by their leaues I will propound it for a question: Seeing this kinde of learning is by them termed, *Hyd, secret, not for Hogs, but for pure illumined Spirits*, and therefore at first not written: how comes it now about; that they write their vnwritten stuffe, that now the vulgar sort (which they terme Hogs) they shall also see and know their mysteries? In my iudgement they should haue caused a great deal of lesse stirre in the world, if this vnwritten veritie had euer bin vnwritten, & neuer talked of, but only in sectet amongst those *Familiq; illumined Elders*.

g. Broc.
is my-
son G

This kinde of learning I could haue farced my Poeme withall (making great adoe about the first word of *Genesis Breshith*: examining why God begins his writing with *B*, why *R* followeth, and so forward: which I know vnto itching eares would haue beene passing solations) but I thinke that * *Jacobus Brocardus* hath therein done more then inough: yet how farre vse may be made of such collections, I purpose (if God permit) to manifest in the last part of this worke, which is to treat of the Sabbath and that dayes meditation.

Cor. I. 7.
Cor. I. 4. 16

The lawfulnessse of Poesie, I haue giuen thee in my Epistle Dedicatorie, do not then maruell that a Preachers Pen should at vacant howers sometimes be thus employed: By this example, I couet that our Ages Poets would turne their quill from vaine ridiculous Pamphlets, and labour to tip the same with sanctified learning: as also hereby I would haue young Christians to take knowledge of God his sundry guifts, wherewith his Church is enriched. The Church of *Corinth* was destitute of * no guift,

To the Christian Reader.

guift, no, not of the guift of a Psalme: a guift very rife in this age, and yet little obserued and worse employed. *Tertullian* laying downe the order of Churches Loue-feasts called *Agapai*, he noteth how in the Feasts end, each one in his turne stood out in the midst & did sing, either as he had learned out of the scriptures, or else *ut de proprio ingenio potest*, as he should be able of his owne witte: which seemeth to me, to be that guift of a Psalme. And venerable *Beda* telleth vs of one *Cadmon* an Angle (or Englishman) who in that language had this guift of singing in verse giuen him of God (*Diminitus adiutus, gratis canendi donum accepit.*) who sung of the worlds Creation, of mans originall, and of all Genesis hystories.

Tertul. in Apol. con Gent.

Beda in li. cap. 24. d. hist. Anglo

I looke not that any thing I write should please the Turbulent and Factionous Spirited: for they can ouerturne all I say with their ordinary speech: I am of this opinion, not of his: I hold this, not that. When, if a man shall demaund the reason of their contrarie opinion, which (maugre the heart of Reason they are vowed to holde) they can yeelde asmuch sence of their opinion, as there be Feathers on a Woodcocks pynion come out of the scalding. *Stat pro Ratione voluntas*, what they lack in reason they haue in self-will: he with *David* can say (he thanks God) *he is wiser then his Teachers*, polluting (in very troth) all the sacred things he speakes of. If my labours content the sober and wise spirited, I holde my selfe apayed.

I haue herein not doone so well as I would, but as

I could. Take it with the hand I giue it,

and the Lord giue a blessing
to our labours,

Amen.

The Pœmes text.

GENESIS. I.

1. *In the beginning God created the heauen and the earth.*
 2. *And the earth was, unformed and voyde, and darknesse was upon the face of the depth: and the Spirit of God mo-
upon the face of the waters.*
 3. *And God said, let there be light, and there was light.*
 4. *And God beheld the Light because (it was) good; and God
seperated betweene the Light and betweene the Dark-
nesse.*
 5. *And called the Light, Day: and the Darknesse he called
Night, So was the euening, so was the Morning the First
day.*
-

The first day of Creation

his worke, according to

collection from sacred
Scripture.

BEfore that ^a *Adam* breath'd or being had:
Yer ^b *Behemoth*, did graze and rolie in earth:
Yer ^c *fish* did fleet, or foules in ayre did fly:
Yer ^d *Sunne & Moone* did gouerne day & night
Yer ^e *Earth* and *Seas* had taken Limits lot:
Yer ^f *Rakiagn* did seuer waters twaine:
Yer ^g *light* flasht forth of hideous darksome cell:
Yer *Chaos* rude, yer *Nature*, gan to moue:
Yer golden *time* rould out his motion;
Eternity did stretch it selfe 'yond all.

Aeternitie vnlimitted of time:

A sacred natu^re, far beyond concept,
More then a nature, more then ought we know:
An onely ^h *Being*, Being 'yond our pitch.
Fore whome the rudest conscience trembles oft,
Him nations all with one consent call *God*
And feeling haue of his most sacred presence:
A presence hating things which conscience checks.
But fore ech creature was this creatures Cause
Nor was the thing, that was not ⁱ *Elohim*,
Tri-une ^k *Iehouah*, onely God in all.

Heare bend thy quill to muse, but shun the maze
That swallows sence as Whale did Israels ^l *Doue*:
Three are but one, that one againe is three:
Tunfold this knot, what likelihood may be?

B

of AEloha or AEL. By which plurality, Moses would lead vs vnto that Trinity in vinity. By which word, is expressed the powre of God: whereby all was made. The word [Bara] Created, is singular leading vs to the vinity of Essence. ^k This name expresseth the true Being of God, whereby all other things haue Being. It is given by Moses, first in Gen. 2. 4. set before AElohim: commonly termed Lord. But [Lord] is the English of *Adon*, which Iewes did read instead of Iehouah: concealing thus as ineffable: terming it for his 4. letters [I. H. V. H] in Greek, Tetragrammaton. Iehouah most aptly in our language may be termed Eternall, ^l Iouah the Prophet, whose name is in English Doue.

a The first
dayes worke.
b The Plurall
of Behemoth, a
Beast in gene-
rall. But in Iob.
40. 14. it is ta-
ken for some
one particular
beast.

c The first
dayes worke.
d The fourth
dayes worke.
e The third
day.

f The second
dayes worke.
The word Ra-
kiagn signifieth
an Expansion,
or stretching-
out. Such as the
Spheres be but
vndecked with
starres till the
fourth day.

g First dayes
worke.

h Tri-mu-
ginitus therefore
termed him
[Anonumos]
one, to whom
no name could
be apted: see
Lectant.

A I The plurall

Elohim his first

A knot yet felt of Latines and of Greekes:
A stump in nature left though almost dead,
Which caus'd great *Virgill* and inforc'd *Naso*
In sacrifice to circuite Alter thrife:
Thrife to pronounce (one day that *Fastus* hight)
Grounding hereon: *Numero deus impare gaudet.*
Aegyptian in *Thulis* asking *Scrapis*,
Who greater gouernour might be? It said:
**Theos, Logos, Pneuma*, not seuered
But tending vnto one: Omnipotent.
Tria sunt omnia, hence deriued was:
And natures ⁿ *Clarke* in 3. did place perfection.
And hereon growes our terme *Tres-admirable*,
Three-times diuine, with that *Thrife-honorable*.
Nor tongue nor Art, nor facts of men I wis
But secretly (though darkly) vtter this.
But thence descend to other creatures lore,

At mountaines foote I see a pipling Spring,
Deriued from the mountaines Spounge vnscene:
From both proceeds a Riuer Christallyne,
Riuer and spring considered from within:
But that within considered of it selfe.
That first and thother yet of substance same:
Outward Respects yet yeeld a triple Name.

In Glorious Sunne (though One) we see a light
Begotten of the Body of the Sunne:
From both a vitall Heate proceedes amayne.
The Soule of man possessed is with minde,
With will and ^a Action. All of selfe same time:
But Actions floses in order from the two:
The second facultie respects the first:
And minde begins the order, not the Time.
God is but ^b One. ^c Father, Son, Holy Ghost
Indeede are three: Distinct not seuered.
Father begets the Son, but yond all time:
The Holy Ghost proceedes from both direct:

m *Soules* for re-
ports of thii
King.
* That is God
Word, spirit.

n That is,
Aristotle.

a By Action,
I meane the
powre agent or
mouing, be-
cause the soule
is no sooner,
but Minde and
Will do act.
b Ephes. 4. 6.
Mal. 2. 10.
c Mat. 28. 19.
1. Iohn, 5. 7.

But

Daves worke.

But yond all time is all in Trinitie,
And Trinitie affords but ^d Essence One,
And substance same, eterne, incircumscrip^t,
So simple as beyond Creatures conceipt.
Sonne as the ^e Word, the ^f Spirit as the Breath,
Distinct in Father, but not seuered;
All making God, *Iehouah Elohim*,
To whome Similitudes can no more reach,
Then Moses coulde behold Great ^g *Ehihs* face,
Sufficeth it, that heare we see his ^h back,
And write him with the Hebrewes ⁱ *Triple-iod*;
For Trinity, respects One onely God.

This Fountaine, Light and Spirite inuisible,
Full in himselfe, Perfection and selfe-blis,
Beyond all time Decrees Times infancie:
And with the time, Place and the placed thing,
In that ^k decree whole creatures course was laid,
And firmly fastned by his providence.
Euen as we in an Horologue or clorke,
Perceiue first wheele to draw the second on:
The second puls the third; the third a fourth,
One runs this way, another opposit:
A double motion yea and contrary,
Draw as they shall they found the Authors wil.
And though that man, in that his worke may faile,
yet Elohim vnlyable to faile:
What he decrees and wills, none can resist:
Nor deuels, nor men, nor height, nor depths be sure:
And that his will, is perfect iustice pure.
In Trinities great parliament all don:
His providence gins to dilate her selfe,
And produce beinges from ^a no Being once,
Pause, stay, too fast ^b *Anon Entes ad ens*
peepees something out, that nothing was before?

B 2

thing with God could be sometimes vn-decreed: seeing it is vnited with his AE-
terne knowledge. But the execution thereof it filleth vnder Time, a Hebr. 11. ^g
Iohn. 1. 10. ^b In English, From no being, to being.

^d Plato (in *Ti-
mæo*) could say
of him [*hen on
kata tauta, kai es
ontos ehen*] One
and the same,
and alwayes
like himselfe,
^e Therefore
termed Word,
in Ioh. 1. 1. &c.
^f That is ex-
pressed in the
Hebrew word
Quach: in the
Greeke *Πνευμα*
and in Latine
Spiritus.

^g Another
name of God
vsed in Exod.
3. 14. coming
of the same
Roote that
Iehouah doth,
^h Resemblance
of Moses sight.
ⁱ They and
Chaldeans do
oft expresse Ie-
houah in three
Hebrew Iods,
(Iod is their
smallest letter,
and valueth our
1.) placing vnder
them the
Massorites Ca-
rets: no letter,
but in sound
valueth t. e
vowell, a, thus
Δ.

^k Decree be-
fore all time:

And because no-

Elohim his first

And all somethings, weare they nothing before?
That needes must be, for nothing is eterne
That is not God. Nor can that thing be Good
Which giueth not a being vnto all.

No creature euer was cause of it selfe:
Cause and effect are ay distinguished,
The rudest soule placed in Pallace braue
(Vauted with Azure, chacht with golden sparkes
With Tyssue hang'd, spread all with Tapestrie)
Vewing no soule, yet easily conceiues
Some vnseene soule to haue effected this.
Who vewing earth and her braue furniture,
The starry cannapie orespreading all,
But into minde one Elder thing must call,
Euen Natures parent (GOD) cause solely Good.
For things which now haue Being, once were not.
And if not once, of nothing then they rose:
Euen that something, which termed is * Chaos.

*So the Greeks
terme the first
matter created.

a Fyre, Ayre,
Earth, water.
Of whose Na-
tures (as heat,
colde, moy-
sture, drinesse)
all mixt crea-
tures partake.
b Time is a
number of mo-
tion, and there-
fore begun not
only with Sun,
Moone and
stars (although
then more ap-
parantly dilcer-
ned. specially,
for smaller nu-
bers of motiō)
but had it being
and progresse
together with
the first crea-
ture.

2. Section.

From nothing startes, a Matter indigest:
A rude informed lump, vnbeautified:
Fowre a Elements (as Subiect to the rest)
fowre mixt in One and all vn-purified.
This vnlickt masse doth tumble into place,
Mirke some, and darke with waters, on his face.

Here c motion gon and worlds metwand begons
Time curles his ball, so soone as Time exists.
Puncts get minutes, minutes to Houres runne:
Nor stayeth Time to march creatures lists,
Great *Elohim* nor gins his worke create,
But with respect of Time his golden date,

With

Dayes worke.

With time 'gun Place, for was no place before
Incircumscription was all in all.
And that was God: who now for creatures lore,
To Time and place his workmanship doth call.
So teaching vs t'obserue both time and place,
for adding to our workes Decorums grace.

Great hugye Chaos entring so with Time,
And bounded with his place correspondent:
Iehouahs spirit therevpon doth clime,
His Donish wings c covers the continent.
Euen as the Egge is couered of the Dame,
For causing further being to the same.

This natur'd lump (had not the spirit spread)
To nothing or to Nought would haue declin'd
The father by his word did giue it head:
Breath of his mouth preserues it in his kinde.
that so preferud, in future time may rise
a winged worke, more fit Creators eyes.

The Peahen addes an heate vnto her egges:
Anone peeps forth a chirping little one.
The Chaos bursteth, it percks vpon the legge,
With louesome fethers it doth fly anone.
to future state so this rude Indygest,
by spirits vitall heat it is adrest.

3. Section.

Heare pawse my soule: vnder the letters shade
A second sight and light is couched sure.
A spirituall *Chaos* in our nature made,
Hild ouer quite with mantles darke obscure.

c The word
which Moses
vleth in verſ. 2.
[*Merachapheth* of
Rachaph] is aptly
turned [*Incunda-
ba*]: ouered: as
an Hen doth
her young. And
so dooth *Rab*.
Shelomoh take it,
as *Pagan* obser-
ueth.

a *Chaos autem
locum ubi habita-
culum esse nati-
uum contrariarum
virtutum, quorum
Rex et princeps
Diabolus est.*
Orig. in Iosu. 3. 3.

Elohim his first

b *Tohu* & *Bohu*
in vers. 2. is
turned by Tre-
mel. [*res infor-*
mus et inanis]
what I yet con-
ceiue thereof, I
haue put down
in my Biblio-
thecae's first
chapter, & first
dayes worke.

A mere b *Tohu*, or empty, gulfe of black,
Confused, indigest, vnpolished:
By Prince of darknes hur'd like harye sack,
Of hye effects disturbd, vnferhered.

A worke declining from the Lord of life,
Tending to nothing: nothing lesse then nought:
First Natures throate cut with her proper knife:
A web of woe which she her selfe hath wrought.

The Chaos face with waters ouerspread,
May argue Nature ouerwhelm'd and prest:
Like Noahs world (whence sacred goodnes fled)
Whome all abroade an hellishe blacke posselt.

But *Elohim* not (ioyed in this masse)
Sends forth his spirit for new creation:
Causing his Breath, worlds face to ouer passe,
Offering his grace to euery Nation.

Confused lump, confused Flement,
Be humbled lowe and know thy selfe proud clay:
To *Ehiehs* Spirit subiect thy continent:
So driry darknesse shall be turnd to day.

4. Section..

BVt turne vnto the letters history:
Great *Elohim* (who had decreede a season,
Wherein to speake a speech beyond mans reason:
Effectuall speech and full of mistery)

He speaketh thus: a *Iehi ôr*: let be light,
And loe the Chaos face did glitter bright.

a [יחי אור]
Iehi ôr, are the
two Hebrew
words, valuing.
Let be light.

From

Dayes worke.

From out the darknes bowels rusht this shine;

This bould bewrayer of confusion;

By ^b Iahs commaundement not by intrusion,

Approued by Authority diuine.

A sodaine chainge, but yet more strange and rare

That Sable blacke should Argent white vpbare.

^c *Simplicius* here is ready prest to grinne,

And carpe at Moses, crying alls vntrue:

The light (saith he) is Caused by starry view,

But Sunne and Moone did with fourth day begin,

In this first day therefore no light for day,

^d *Anti-nomus* thus Atheist wise doth say.

Foule ^e *Auerues* byrd, vgly ^e *Gehennaes* toad,

Son of the night referud in darkenelle chain:

Shall sacred lore be subiect to thy braine,

In whom the damned spirits make their road?

Sufficeth vs the 'eternall writeth foe,

The 'eternalls writ vnfoyl'd of any foe.

But darknes snake, flye not the Charmers tune,

And other cause of light then Sunne is cleare:

What if ^f *El-shaddi* mighty God tri-une

His Essence brightnes had some vsage here?

Euen as sixth day he breathd a quickning spirit

The life of man and *Elohuus* delite.

But to descend to causes physical:

Light is not caused simp'y by the Sunne,

By starry shine onely more light is don:

Through Fyre and Ayre is wrought light naturall.

In acting which, elemental fire is agent,

And simple sparfed Ayre it selfe is patient.

^b Another name of God, expressing his Essence of the same roote [*hahab*] as was *Iehouah*.

^c An auncient Atheist, preferring his naturall Sophismes to sacred scripture. ^d So termed in Greeke, for reasoning

Against the law of God.

^e Tennes gi-ace to Hell.

^f A name of God in Gen. 17. 1. & much as *The potent* conquerour.

Elohim his first

e I put a litle
(e) in the end
of *vr* and *Or*,
onely for direc-
tion to the
sound, which is
long. The (u)
and (o) are in
Hebrew one
and the same
letter, termed
Vau or *Vaf*:
distinguished
by tenec: and
of later times
by a period-
point, for helpe
of young read-
ers. For the
Aleph (or A)
the first letter,
it is not soun-
ded; and ther-
fore here omit-
ted.
f The Hebrew
[*ci sabb*] may
be turned, that
it was Good: or,
because it was
good, or *sayre*. For
as *sabb* is good or
saire or accepta-
ble: so *ci* (or
ch) is *quia* be-
cause: or *ut*
that.
g *Mofes*, who
received the
lawe for Isra-
el in mount Ho-
reb called also
Sinai.

Old *Adams* language termeth fire e (*Vre*,)
But light could (*Ore*) First letters are the same;
In Hebers tongue, *Aleph* and *Vaf* by name,
Distinguished by sound, not by figure.
Closely inferring, Fyre for cheite occasion
Of simple Light, through subiect ayres Inuasion.

Fyre bright and cleare is seated ouer all,
Ayre pulled out subiected to the same;
By ayre is spread the fiere simple flame,
Th'effect of both is Light mere naturall.
Thus *Chaos* guts in side is turned out,
A glorious light inuesteth all about.

Great *Jehonab* (f because the Light was good)
He it beheld. And good it needes must stand,
That's caused by his word, his owne right hand
And so approning it, right firme it stood;
With seperation 'twixt the glorious light,
and dredy Darknes: that put this to flight.

But so, as while th'one *Hemisphere* is light,
Th'anti podes retaines the former dark:
Let g *Horebs* Roy his foes now baule and barke,
Two Elements conuay this colour bright,
For after Sunne it doth but lighten more,
augmenting that which shined true before.

5. Section.

BVt turne aside,
Bout thousands foure (after this creature-light)
Messiah great (who lighteth every man)
Creator-light he riseth out of darke,
Filling the Earth with gospels glittering shine:

Dif-

Dayer worke.

Dispelling a *Bethers* shadowes from the Iue,
Exhibiting of types the Substance true.

Then vnto *Iaphets* people stretcht those beames,
Our Britaine clime this light irradiates:
And seats it selfe within a ^b pretty mile.
Till (as a stone cast into standing poole,
Begets one cyrcle, that enlargeth more)
So grew the faith, so grew the Christian lore.

Our people cast away their hue of ^c Woad,
The light corrected sauage vsages:
Of inhumaine and passing barbarous,
They soone exceld for ciuill cariage,
Such braue effects, *Messiahs* light did cause,
Such was the fruit of stooping to his lawes.

First darkenesse did invade all *Adams* brood,
And wrapt vp all in feble ougly dark:
Dread Ignorance with mantle black oreस्प्रेड,
The silly soule (a dreadfull thing to thinke)
Foule *Sathans* shrine set vp in ignorance
Where ^d *gimm, sim*, and vncouth *Satires* daunce,

But he that hal'd Light out of darkenesse gutts,
Calls vnderstanding out of ignorance:
He by his word shines in his creatures minde,
Adding to Natures lamp, the light of heauent
Light metaphisick, Lanterne to the soule,
Dispelling darkenesse as a scribled scrowle.

Iehi said *Alohim*, *Let be*, and twas,
A working word, where he will haue it worke:
Nor maruell, for his sacred word effects
A Being where no Being was before.

His working Spirit (as fire and ayre) workes light,
And vnto ^e fire and ayre compared right.

a *Cantic*, 2. 17.
Bethers (of the
Hebr. *Bether*)
signifieth Dui-
tion or Separa-
tion: namely
of the Iewes
from the Gen-
tile, by the par-
tition wall of
shadowing ce-
remonies.
b Touching
this, do see my
Antidoton.
c Besides the
epithet giuen
by *Marshall*
(*seruilius* *Brum-*
uis) *Caesar* in the
5. booke of his
commentaries
dooth witness,
that they dyed
their bodies
with Woad.
d *Babel* (112. 132
12. 21.) in *Engl.*
Confusion, it
was a notable
figure of that
Confusio which
is in the soules
of an kinde,
since *Adam* (&
the seed in his
loynes) list vp
the Diuels in-
spired fancie a-
gainst heauen.
e *Act*. 2. the
winde (for *Ven-*
us est aeris flu-
idum as *Pliny*
notes) and the
fiery tongues
did acamen-
tallie preach
the Spirit, which
then in a large
measure they
were to receiue.

Elohim his first

a He brought
materiall fire
upon the Cap-
tines and their
houses: but this is
a spirituall, for
the consuming
of spirituall im-
piety. Reuel.
11. 9.

b Reuel. 7. 1.
Because the in-
ward worke of
the spirit is moy-
ned with the
outward sound
of the word:

that is, some-
times attribut-
ed to the one,
which others
wise aspertaines
to both.

c 25. in Engl. is,
[My God.] *Scribes*
(in propheticall
vie) *le. Scribes*
that is, *The scribes*
of my God. Vm-

happy mist
thoſe be, that
riſe vp againſt
ſuch a ſcripter.
Some other
forme of writ-
ting the Word,

I paſſe by.
d Reuel. 18. 4.
where the faith-
full are charged
to depart from
ſuch in the ſpi-
rit.

e 2. Cor. 4. 6.
1. Pet. 2. 9.
Math. 5. 16.

As fire he burnes old *Adams* rotten ſinne,
And flames the ſoule with zeale of holines:
Fire out of Churches Angels mouths do ſloe,
Conſuming otherwiſe then *El-iah* did,
conſuming luſts, that Salamander-wiſe
The Soule may liue in fyre, and bright his eyes.

To ayre this Spirit of *Elohim* againe
Reſembled is, for tempring heat and zeale
As alſo for his breathing ſpirituall life,
For aſent him, and liuing are but dead.
As trees and plants deuoyd of ayre do wither,
So voyde this ſpirit, all dyes that cometh hither.

Want of this ſyre was blam'd in *Laudice*:
Want of this ayre (as *Iohn* in *Platinos* b ſawe)
Was cauſe of ſpiritall trees and herbes their deaths,
God breathing not his Goſpell in their hearts:
Some earthly Angels much with-held it back,
Till *El-ſhabes* largely cur'd that lack.

A vaile of vnkowen language blinded moſt,
And moſt in darke did mumble *Martins* vp.
No ſooner *Iab* ſaid *Jabs*, *Let it be*:
But ſacred light enwreathd our Hemisphere.
None bark at that but Goblins, Bats and Owles,
The Locuſt crue and d age of vncleane Fowles.

Let light be, ſaith our text (God loueth Light),
And workes of light beſeeme his glittering thine:
But touching Darke, text ſaith not, *Let it be*,
For I lack is but an abſence of the light.
Nor workes of darkeneſſe *Elohim* approoves,
Light, workes of light, he likes and only loues,

Then hauing calld vs *cut* of darkenes vaile
Into his glorious light, light wonderfull:

Duty

Duty work.

Duty exacteth that our workes shine forth,
For causing Glory to great *Ebius* name
The prince of darknesse he fro soule doth sunder:
And weds it to the Lord of light, A wonder!

A wondrous thing to rise from graue of sinne,
From Earths black cauerne, into matchlesse light.
A fillie Lambe dropping from dams darke wombe,
Leapes and exults to spie light naturall.
Much more should we pertaking light diuine,
The Image of our God, coelestiall shine.

6. Section.

THEternalls eye suruaying all,
The light he thence yclippeth day.
Thence forth he darknesse Night dooth call,
And both his sacred word obay,
Euening and morning so afford,
First day, effected by Gods word.

Darkenesse was first, but named last:
The light was last, but named first.
Oh wicked, nill ye be agast,
Who workes of darknesse euer thirst?
Who from the **Proto-plast* his fall
Are darknes, euill and worst of all.

You plead antiquitie and yeares,
And yet must it oope to latter light.
The light your owly eyes it feares:
For day hath name before the night,
Rough-hided *Eſau* brag of age,
Yet *Isaiah* subdues thy rage.

* A Greeke word compounded, and in our language *Furst-formid*: that is, Adam.

b Iacob, so written according to Hebrues forme & sound. The *[g]* in Heb. *Gaiin*, is set out of the Greekes for want of a letter that might expresse it: and so of others. In those that labour to expresse it, there is difference. In schooles it is commonly sounded as *Gr. Esau* in Hebrew hath the same letter before it (as *Gusau*) and therefore to me indifferent, whither sounded or not.

Euening

Elohim his first

Evening and morning makes first day:
Wicked and godly make first age:
Some Sathans lore, some Gods bay,
And mutuall warres with other wage.
But in Iehouahs day of doome,
Darkenesse, of day is ouercome.

7. Section.

BVt here a question doth arise:
Sith in fix dayes Created be,
Heauen and Earth their whole armye:
New worke thence framed in no wise
When first did *Iah* his Angels see?

a Philo, *pavi*
Cosmo-poias.
* One of S.
Andr. in Se.
vrge this a-
gainst my Bi-
bles Bricfe.

Philo a Greeke-Iewe concluding plaine,
The after worke was still the best:
Some * later persons thence would gaine
This *Thesis* (fitting well their vaine)
Angels were latter then the rest.

b *Breshith* is the
first worde of
Moses his first
booke, which
the Greeks call
Genesis: but
Hebrews call
Breshith Euen
as they call sun-
drye other
bookes by their
first word: or
some other
word were the
first.

For helping this marke well they say,
How b Breshith in the latter classe,
A purer worke doth still bewray,
And perfectest in latter day.
The Angell so the latter was.

But pause, the Iewes conclusion is
Of natures that be seable:
And issuing from same lump Iwis,
By Chaos clipped not amisse:
And not of Spirits Inuisible.

And not of Spirits, who being haue
By Breathing (as had humane spright)

Dayes worke.

Or of some other substance braue
Celestiall, or ayrie waue,
Vnsubiect vnto humane sight.

To purpose such Moses prefates
Celestiall Hyle, fore earth-mother:
As knocking first at Angels gates:
Termed (for time) the morning mates
the a Sonnes of God, and of no other.

And here for Singers with first light
I pitch their time of Iubile:
With first dayes being they had flight
Except all Auncients held not right,
and I with them deceaued be.

a Hebrew hath
Sonnes of Elohim;
the Septuaginta
turne it *Angels* 1 Iob. 38. 7.
Herein, as in
many things,
the Septuaginta
(if so be it we
haue the 70.)
they must be
taken paraphra-
zing, rather
then translating
the text.

8. Section.

THE time defin'd, their Nature is the next:
A spirituall nature termed in holy text:
A nature subtiler, thinner then the ayre,
Not flesh nor bones, as with a man doth fare.

When ^b antients haue defined euery spright
To be true bodies: vnderstand them right,
By Bodies they *True beings* do declare:
Not ^c fleshy natures such as ours are.

Yet fleshie bodies angels haue assumed,
By whome old *Abrahams* iunkets were consumed.
Whether those bodies weare condensed ayre,
Or fleshie bodies, I my censure spare.

b Tertullian
giueth them
[*corpus*] a body,
and Macarius in
his 4. Homil.
saith, they haue
[*summa lepta*]
subtil or thin
bodies.
c And thereof
the Axiome:
Every flesh is a
body, but every
body is not
flesh.

But necessary t' was for humane sence,
Bodies organically they should commence.

Elohim his first

^a By Greekes
such are called

[*εγγαστριμοχοι*]

Engastrimouthoi

(Chrys. on Pl.

14.) because of

the spirits speak-
ing in their

bells. So the

Pythian Priests

of Apollo are

said to give an-

swer from their

Tripus, or three

footed Caldre,

as Erasmus notes

in the Adage,

[*tripus tri pedis*].

αδδδ.

^b August. l. 2.

de mirab. script.

cap. 11. He con-

cludeth that it

was the Diuel

(*phantasia Sa-*

muels) coun-

terfaising the

forme of Sa-

muel. So con-

cludeth also

Tertullian (*in*

lib. de anima) cry-

ing, *Alis*, God

forbid we shold

thinke that the

Soule of any

Saiur, specially

of a Prophet

should be

fetcht out by

Diuelrie.

^c Aug. in ps.

103. *Angelus*

offici nomen est,

non natura.

Nor such assumption, onely proper is,
To Angels such as neuer wrought ains.

Apostate spirits the messengers of hell

They oft do that : witness lewde Magicks spell,

Witness the bloud they suck, witness the sacrifice

They do consume in such abhorring wise.

Sauls ^a *Endor* witch, see such an hag of hell :

For what lewd witch could trouble ^b *Samuel* :

But all those bodyes, shapers, shewes true or vaine,

Be borrowed things and soone laide downe againe.

9. Section.

For Angels office, question with their name :

Angell is nothing else but ^c *Messenger*.

To Creator an high Embassadour :

For piercing zeale compared to a flame.

But how that office is distinguished,

And wherein each discenteth from the rest,

I dare not write least sacred writ I wrest.

Nor feigned stufte shall heere be vttered.

But seeing God, in workes below the Sunne,

In Church, in common-weale, in instrument:

In Orchard, Garden, in whole Natures bent,

Doth vse and exercise distinction :

And such distinction is dame natures beauty,

I easily beleue and condescend :

(Though how, wherein, I dare not once intend)

Distinction eke to rest in Angels dutie.

Sundry

Dayes worke.

Sundry Respects, do giue them sundry names:

= Cherub so calld (as if a multitude)

For ^b *Sheraphim*, first language doth conclud

The plurall terme, for likenesse vnto flames:

This from appearance, former from effect:

Names vsd before *Babels* captiuitie:

But thence they brought (with *Daniels* prophcye)

Great ^c *Michael*, which *Israhel* did protect:

And ^d *Gabriel*, both vsd in Gospells line,

This (man-God) clipt, for bringing happy speech:

Of ^e *Messiah*, true God and man we teache,

From sacred newes possessing name diuine,

For *Michael*: tis, who as God his strength

Answer is secret: none but *Angels*

Like vnto God and same for *Babylon* say

Defender of the faith in time of wrong,

If ^f *Manoah* will further names desire,

He answer hath: *His* is the *Angels* names

With *Rabbi Shalom* as I say the same,

It is vnfit such Secrets to enquire,

Sufficeth it, as *Heaven*, *Earth*, *Sea* and all

Created were for benefit of man:

(Though difference twixt season now and then)

So was creation *Angelicall*.

a The singular

of Cherubin.

Gen. 3. 24. of

the letter *Caph*

and *Zeth*.

b I spell it with

Sh: because it

is the Hebrew

Shin. Otherwise

it hath the prick

on the left side.

If *o*.

c d Dan. 9. 21

and 12. 1. com-

pared with

Luke. 1. 26.

Reuel. 12. 7.

e The Hebr.

Messiah: the

Greek, *Christus*

in English.

f *Isa. 13. 17. 18*

and *Rab. Shel.*

Hereop.

10. Section.

AL made, a all sing a Chorus meere deuine,
 a The words in Iohn 8. from the beginning] Applauding lowd to *Elohim* his action;
 Augultine applie hito Satans faction, But sodainely (as flashing Lightnings shine)
 fall, laying ab intus temporis diabolum cecidisse. A troupe falls downe, diliect by *Freewills* faction,
 Yet '60, as in his 11. b. ch. 23 de Genef. ad lit. he Downe, downe they tumble which begon to clime:
 saith. first, that they were created good. Secondly, that A fruite well fitting such a sodaine paction;
 there was *Caligula morula* a little time of abode yer they fell. Oppreit, suppressed by their proper crime.

Wherto Origē is lutable on Ezek. 1.
 b. *Nec opati sunt volentes autis vel conserui, sed habiles ad volendum hoc vel illud; et post creationem spontanea voluntate alii elegerunt malum, alii bonum; et ita discernit Deus lucem a tenebris*
 Lombard. l. 11. dist. 5. 8.
 Their sinne lay in deseretion of their place:
 b Electing change, as *Heraub* sometimes did.
 Their Freewill fallies, and blacknesse hils their face;
 Like thunder-crash from mounted seates they slide:
 One leades the rest, to rest he bids the bace.
Iehouah's chaines of darkenes pinions fast
 Th'apostate crue, referud to iudgment last.

This tumble downe was not before an hell,
 A locall hell remote from former bliff:
 A spiritall darkenesse, fitting Spirits well?
 Conceaued of our mantick mates amisse.
 Was of the ayre, earth water, fire tell
 Of sundrie lots and seuer'd regiments.
 as kings and *kesars* ouer Elements.

Damned already be those spirits, but bide
 A ful'er wrath after a fuller sinne.
 During which stay, with fetters they are tyde
 Vnable for a swine to enter in.
 But as th'eternall lets their Cable ride:
 And farther stretch by heauens parliament,
 For execution of some sad entent,

Ring.

Dayes worke.

Ringleader of this ranke is Satan hight,

In *Abels* language it is *Adversarie*:

In *b Iahans* writing, *Diabol*, *Accuser* right:

Names and the things in him do nothing vary,

For ether titles drawne from ayre, world, night,

They manifest his pride, his pompe, his euill,

All sitting right to the Satan and the deuill.

Touching his army, souldiers like their Lord,

All vgly darknesse, horror, damned snakes:

Breathing lewd motion, works and cut throte word,

Neuer a sleepe, but still to mischiefe wakes:

In field, in towne, in house, at bed and boarde,

Who most periclailes in compassing roost euill

Most grim & gaps & chaff: fowle damned diuell.

a A faifull
man of *Shims*
line: o whom
Adams lin-
g age is ter-
med Hebrew
(be being the
preferred of
that tongue in
Babels Confu-
sion of tongue)
and of him is
Abraham, Io-
seph, Iordan, &c.
called He-
brews.

b I. Iuan or Iaan
source of aphe-
(Gen: 10. 2) of
whom can e
th. Greeks.

H. Section.

A Dam awake, all Adams kinde awake:

Diuels are cast downe into our earthen lot,

Bui'd sure and fast, they purpose all to shake:

Those hellish hags lye coucht in euery brake:

And humaine races (nothing else) can plot,

Each breaths his full, and none but breatheth bad:

Poyson and worse, for making mankinde mad.

a That in Re-
uel 12. 9. 12. &
Ha. 14. 12. a
though entering
another thing
properly: yet
by the phrase it
should allude
vnto Satans
fiel full: & that
full Enligh-
tened their do-
ctrine, touching
Nebuchadne-
zars fall, that
beast of the
field cast ou: &
Satanes image
throw in. Chri-
stian kingdome.
b Act 2. 17.

One bisseth Pride, and *Leabel* layes hould:

Confessed *Sodom* dawbes all her face.

Meew twisted snakes her haire doth folde:

Decked with toades and frogs of filke and gold:

Herodes swels as of no terrene race,

Maggot for him and *dogs* do gaze for her:

To such braue ends their black-spirits them prefer.

c 2. Kin. 9. 36.

Elohim his first

Another Fury doth instant to wrath:
Kain huffs and snuffes, the poyson fills his limmes;
Antiochus conspires the *Hy Saires* seath:

The mal-contents hold murder for their faith:

Through vaine and artery this fury swims.

But damned ghost leaues first to a roague with feare

The *b* Syrians corps with stench to fume his beare.

a Genes. 4. 12.

b 2. Maccab.

9. 9. Of all aunts

rients this was

rather credited

to be his death,

th. n that in 1.

chap. & ver. 16.

A third diuell whispers in the eares of some,

And straight they slide to house of brothelrie:

The pox, the vengeance, burning in trailes come

Crying a loud (though at first entrance dumb)

Seruing their latter dish in beggerie.

Or *Zimri* and his *Cozbi* midst their ills,

Some zealous *c* *Phineas* pursues and kills.

c Nom. 25. 7. 8

Another Ghost doth slide into a bedde,

And all the night inquires a man to steale.

With choice of stales he fills his emptie head,

Obiecting to his minde the safest stead:

With O, alls safe, none living shalt reueale.

He goes presuming fields both blinde and mute?

But comes to *a* Tyburnes *Tripes* to dispure.

d I neede seeke

no example

hereof, for the

world is full.

e In English,

Faul: and the

right proper

name of such a

Clunche is Sam.

25.

f His storie is

in Nomb. 22.

& 23. & 24. c6.

denned in 2.

Per. 2. 15. &

Iude. 11. Reuel.

2. 14. as Author

of that wicked-

nesse in Numb.

25.

A fist possessed is with greedy Lust,

A swallowing gulph, immense, insatiable;

A churlish *c* *Nabot*, suffocate with dust,

A lump of Yron cancker-fret with rust:

Tyde vnto quoyue with ten times twisted cable.

A *f* *Balaams* sprite, right ready all to curse

Provided he with pence may gorge his purse.

This donghill worme no sooner breaths his last,

Then sturceling haggis conuay his soule to hell.

Here

Dayes worke.

Here in this world he maketh poore agast,
But sealeth vpa curst lot at last;
Lodged belowe, where damned ghosts do dwell.
Now ^a *Plousios* would ease his tongue in flame,
But God denies all comfort to the same.

^a The Greeke
word in Luk.
16. 19. in Engl.
Rich.
^b *ezek.* II. I.
2, &c.

Another diuell consumes a man with drinke,
Another stuffes a corps with gurmandise:
Another causeth ^b *Pelacie* to thinke
True preaching folly, till he downe do sinke,
And damned be, while Prophet iudgment cries,
another cogs and foists, he fawnes and flatters,
and as may please his diuell he quoineth matters.

^c Spirits do
not occupy
place, as grosse
bodies do, as
may appeare
in a Legion of
Sprites posses-
sing one Man:
who afterwards
possessed about
2000. swine.
Marc. 9. 13.

What should I tell of spirites and their vaines?
That were a field vnlimmited by line.
What should I tell of heil and al his paines?
Of sinnes deuises, and his motie traines?
That were to weaue a web of endlesse twine.
Sufficeth it mans preft to euery euell
Nor is there ^c Place nor time where's not a diuel:
Nor is there diuell that thirsteth not damnatio,
Of euery man, of euery tongue and nation.

^a *Ierom* on
Math. 18. 10.
Basil in *Pl.* 49.
Nysseus in *visa*
Mofa. Nor lee-
meth it that the
Apostles in
Act. 12. 15.
were then other
wise minded.
Demander could
say, *Pentis Daimon*
andri agathos: on
euery one a spi-
rit good at-
tends.
^b *Heb.* 1. 14.
^c *Luk.* 15. 10.

12. Section.

FOR sacred Sprits retaining court of blisse,
They appetite but good and very good.
Sweete seruice theirs ^a no faithfull soule can misse,
Their bond of loue made fast through Saniors blood
Created ^b for, and for that cause they stood:
and aye shall stand affectors of our weale:
at sinners change ^c ringing an heauently peale.

Elohim his first

Proud ^a *Sanherib* his thousands eightie five,
They ruinate vnder one Angels hand.
The wretch himselfe right glad to scape alive,
As taylelesse Dog he flies to ^b *Ninus* land:
For gainst the sacred sprites what strength can stand?
El shes seruant saw an host of thote,
Who smit: with blindnesse all his masters foes.

^c *Exod.* 20.
compared with
Act. 7. 38.
Galar. 3. 19.
Heb. 2. 2.
^d *Ezekiel*, so
called for his
vision in ch. 1.
• *Psal.* 18. 10

By ministrie of those on ^e *Sinai* mount,
Promulgate was the law in dreely wise:
Iehouahs voice by them did all surmount,
But Image none appeared to their eyes:
Fore *Chebars* ^d *Scer*, every *Cherub* flies,
and mighty *Iah* (another writes of him)
he rides vpon the wings of ^e *Cherubim*.

Seruants to God, seruants to subiects his:
Alwaies imployde in sacred ministrie.
Solely in life they neither do all this:
But compasse ^a *Lazarus*, where'er he dyes:
^a *Luke.* 16. 22. They take his soule and vp to heauen flye,
Bestowing it with *Abraham* the great,
Let damned churle whine, pine, gnash teeth & fret.

Oh that fond man but knew his happines
Thus to be guarded: oh, oh that we knew:
How ready they to rid our ^b liues fro stress:
How in the ^c *Sinagogue* all rites they vewe:
^b *Gen.* 21. 17.
&c.
Psal. 34. 7.
^c *1. Cor.* 11. 20
Then, then flagitious facts we soone would rue,
Would waile, lament with broken sighs deplore,
Would change our course & thirst repentance more.

Shall sacred Angels see thy filthines,
Thy lewd complots at bed, at board, in field?

Shall

Dayes worke.

Shall they giue witness of thy wickednes,
And pull away protection, as a shield?
To Sathans learning wilt thou rather yeeld?
Eve natur: base, to leane sweete Angels sad,
Who working well shal cause them ioy and glad.

As they finde people working in this world,
So d binde they vp the wheate and trusse the tare:
The first for ioy, the second shall be whurld
(With hags their teacher-) into e endles care:
As vnawares birds hampred in a snare.
Nor Saints, nor Angels but shall like it well,
And ioy to see the Damned burne in hell.
To see them torne & diuersly distract,
By f neuer dying worme, their proper fact.

d Math. 13. 30.
compared with
verl. 19.
e Math. 25. 41

f Ith. 66. 24.
Mark. 9. 44.
46. 48.

13. *Section.*

BVt fore man was, what did created sprites?
Some choose to stand, some did elect to fall.
Before some tell, all soonge to *Alabim*:
Thence all might muse and deeply might admire,
Whither all creatures visible did tend?
Whither the light? whither the firmament?

Elohim his first Dayes worke.

Whither Seas? Earth? whither burning lights?

Whither Birds? Fish? whither terrestriall Beasts?

1. 1. Pet. 1. 12. Whither these tended, they might maruall well.

Where the word [*Parakus-*

sa] simplyeth a serious beading

ones selfe for taking a perfect view: allu-

ding (as Maister Beza obserueth)

to the 2. Cher-

ubims on the

Aike in the

Temple,

2. Chron. 3. 13.

& Exod. 37. 9.

As Angels sence a desired to behold

The new creation, in the Ghospels word.

Or if not this, some other thing they did,

Which sacred light (as yet) from me hath hid.

FINIS.

In the sheete B. page. 4. line. 3. for *Good*, read *God*.
other escapes, a scholer can see, and will correct.



*The Author to whom-soeuer
his Anti-doton commeth.*

page 5. line. 13. read: *concerne me ne-er.*

page 25. line. 35. read: *children of the wicked, blot-
ting out, Kingdom: or Church.*

page 27. line. 18. read: *Wheat is the church.*

page 35. line. 3. read: *Iohn permisteth Diot.*

page 38. line. 31. read: *hurt not the church.*

page 41. line. 13. blot out, *cald.*

page 48. line 8. for, *lined*: read, *loned.*

